of the Catholic Church and in later years has agreed to a loose connection with liberal Protestant churches in the United States. Notwithstanding, the Independent Filipino Church is intended to be a Church by the Filipinos, of the Filipinos, and for the Filipinos. The use of the dialects is decreed in the conducting of the services except in the saying of the masses. The Aglipayano priests are permitted to marry and are encouraged to take part in politics. Bishop Aglipay has set the example for his followers by assuming a commanding position on political issues and by expressing himself freely thereon. He is a power in politics, particularly in northern Luzon.

In a recent press statement, Bishop Aglipay set the number of his followers at 4,000,000, but the last census recorded a smaller number. The Church finds its principal support in the Ilocano provinces, like Ilocos Norte and Zambales; also in Manila and Misamis are found many adherents of the Church. Numerically strong, the Church is financially weak. It has no imposing edifices, for the courts have uniformly decided that Philippine churches belong to Rome, and has found no rich benefactors to endow the Church liberally. As long as Bishop Aglipay lives, the Independent Filipino Church will hold its own, but whether the movement will go forward after it loses the inspiration of its founder and progenitor is a question which only time will solve.

In a Roman Catholic, Aglipayano, Mohammedan country

like the Philippines, the Protestant churches can hardly expect to compete on equal terms. But if weak in numbers, their works have been spiritually fruitful.

[5] Section read by Rev. Charles R. Hamilton, President of the Union Theological Seminary. See Frank C. Lanbach, *The People of the Philippines* (1925), Parts v and vi, and L. Donald Warren, *Isles of Opportunity* (1928), pp. 157-